

AJR

INFORMATION

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

NEUE ERHOEUNG DER ENTSCHAEDIGUNGSRENTEN

Nach den Bestimmungen des Entschädigungsgesetzes ist bei Berechnung der Höhe der Entschädigungsrenten (Hinterbliebenenrente, Rente für Gesundheitsschaden und Berufsschaden) die jeweilige Höhe der Versorgungsbezüge der Beamten der deutschen Bundesrepublik massgebend. Da diese Versorgungsbezüge bei der auch in Deutschland eingetretenen Geldentwertung von Zeit zu Zeit erhöht werden, ist jeweils eine entsprechende Erhöhung der Entschädigungsrenten erforderlich.

Ueber die letzte Rentenerhöhung durch die Verordnungen vom 11.7.1970 war in unserer Ausgabe von September 1970 berichtet worden. Da inzwischen die deutschen Beamtengehälter weiter erhöht worden sind, war seit langem eine entsprechende Änderung der Durchführungsverordnungen zum Entschädigungsgesetz erwartet worden. Diese Änderung der drei Durchführungsverordnungen zum Entschädigungsgesetz ist nunmehr am 20.12.1971 mit Rückwirkung auf den 1. Januar 1971 erfolgt. Der Regierungsentwurf zu den Änderungsverordnungen war bereits Anfang Mai 1971 den Vertretern der Verfolgtenverbände vorgelegt worden. Jedoch wurden Verbesserungen des Entwurfs, insbesonders von der Claims Conference und dem Council of Jews from Germany, beantragt. Leider sind diese Verbesserungsvorschläge im wesentlichen vergeblich gewesen. Nur bezüglich der Mindestrenten, deren Erhöhung in den letzten Jahren mit der allgemeinen Rentenerhöhung nicht Schritt gehalten hatte, ist insofern eine Verbesserung erreicht worden, als diese Mindestrenten gegenüber der im Regierungsentwurf vorgesehenen Erhöhung um nur 7,9%, durch die neuen Verordnungen gegenüber dem bisherigen Stand um 12% erhöht worden sind.

Alle Rentenerhöhungen sind von amtswegen, also ohne Stellung eines besonderen Antrages vorzunehmen; die Differenzbeträge für die Zeit seit 1.1.1971 werden als Nachzahlungen geleistet werden. Infolge der grossen Zahl der Rentenberechtigten wird aber die Durchführung seitens der Entschädigungsbehörde leider weitere Monate in Anspruch nehmen.

Es ist unmöglich, die gesamten Zahlen der umfangreichen Verordnungen hier zu wiederholen; in Zweifelsfällen müssen die Beteiligten bei ihren Rechtsberatern (sei es bei der U.R.O. oder ihren Anwälten) Rückfrage halten, sobald sie Benachrichtigungen der Entschädigungsbehörde über die nunmehrige Höhe ihrer Rente erhalten. Zusammenfassend kann gesagt werden, dass die Mindestrenten, wie oben erwähnt, nunmehr für die Zeit ab 1.1.1971 12% höher sind als die seit 1.9.1969 geltenden Sätze. Im übrigen beträgt die Erhöhung im Durchschnitt 11%, und bei Renten, welche höher als DM 1.000 monatlich waren, etwa 9½% bis 10%. Infolge von Eigenheiten des Beamtenrechts sind aber die prozentualen Erhöhungen bei der Gruppe des mittleren Dienstes etwas höher—in der Regel 14-15%—und bei der Gruppe der Beamten des gehobenen Dienstes etwas niedriger, im allgemeinen etwa 9-9½%. Für die einzelnen Schadensgruppen können folgende Beispiele gegeben werden:

I. BERUFSSCHADENSRENTEN

1. Früher selbständige Tätige

Lebensalter am 1.10.1953	bis 35 Jahre	bis 45 Jahre	über 45 Jahre
	DM	DM	DM
(a) Einfacher Dienst			
ab 1.9.69	258	416	491
ab 1.1.71	288	462	545
(b) Mittlerer Dienst			
ab 1.9.69	298	507	613
ab 1.1.71	341	586	710
(c) Gehobener Dienst			
ab 1.9.69	402	691	837
ab 1.1.71	446	758	914

(d) Höherer Dienst*

	bis 35 Jahre	bis 45 Jahre	bis 50 Jahre	über 50 Jahre
ab 1.9.69	420	767	1.088	1.190
ab 1.1.71	470	870	1.173	1.309

* Beim höheren Dienst wird zwischen 4 (statt 3) Altersgruppen unterschieden.

Die Höchstrente, welche ab 1.9.1969 DM 1.190 betrug, ist für die Zeit ab 1.1.1971 auf DM 1.309 erhöht worden, also um 10%.

2. Früher unselbständige Tätige

Diese Rente wird nach einem Bruchteil der (seinerzeit nicht gewählten) Kapitalentschädigung errechnet. Hier erfolgt die Erhöhung in der Weise, dass die ab 1.9.1969, also gegenwärtig zahlbaren Renten, falls sie nicht mehr als DM 1.100 betragen, um weitere 8,9% erhöht werden; die Rentenbeträge von mehr als DM 1.101 jedoch nur um 7%, mindestens jedoch um monatlich DM 98. Die vorerwähnte Höchstgrenze von DM 1.309 monatlich darf auch bei diesen Renten nicht überschritten werden.

3. Vertriebene deutscher Volkszugehörigkeit

Bei den Vertriebenen deutscher Volkszugehörigkeit aus Gebieten, die am 31.12.1937 nicht zum Deutschen Reich gehörten, besteht bekanntlich eine Sonderregelung. Bei ihnen ist die Berufsschadensrente, die ab 1.9.1969 monatlich DM 318 betrug, für die Zeit ab 1.1.1971 auf DM 356 erhöht worden, die entsprechende Berufsschadenswitwenrente von DM 242 monatlich auf DM 271.

II. RENTEN FUER GESENDSCHADENSSCHADEN

Hier können, weil die Berechnung der allgemeinen Rente nur im Einzelfall möglich ist, nur die Mindestrenten angegeben werden. Sie betragen:

Bei Erwerbsminderung	ab 1.9.69	ab 1.1.71
	DM	DM
bis 39%	187	209
bis 49%	234	262
bis 59%	281	315
bis 69%	326	365
bis 79%	373	418
80% und mehr	465	521

III. WITWENRENTEN BEI SCHADEN AM LEBEN

Die monatlichen Vollrenten (bei einem Hundertsatz von 100%, welcher im Einzelfall gekürzt werden kann), sind wie folgt erhöht:

Einstufung	ab 1.9.69	ab 1.1.71
	DM	DM
Einfacher Dienst	404	448
Mittlerer Dienst	504	584
Gehobener Dienst	725	800
Höherer Dienst	1.000	1.139

Die Witwenmindestrente ist von DM 373 auf DM 418 erhöht. Die Elternrente für einen Elternteil ist die Hälfte der vorstehend angegebenen Beträge.

Erschöpfende Angaben über die Berechnung im Einzelfall können hier nicht gemacht werden. Da aber die Beamten die Berechnung aufgrund der amtlichen Tabellen vornehmen, werden Rückfragen bei den Rechtsberatern der Rentenempfänger nur bei erheblichen Abweichungen von den vorstehend angegebenen Zahlen zweckmäßig sein.

THE GERMAN SCENE

ENTSCHEIDUNG NACH BEAMTENRECHT

Fertigstellung der Habilitationsschrift ausreichend

Das Bundesverfassungsgericht hat in seinem Beschluss vom 4.11.1971 (veröffentlicht in der Neuen Juristischen Wochenschrift, Heft 51/71) einen Entschädigungsausschluss im BWGÖD bei Habilitationsbehinderung aus nationalsozialistischen Verfolgungsgründen für verfassungswidrig erklärt. In dem zur Entscheidung vorgelegten Falle hatte der Beschwerdeführer die persönlichen Voraussetzungen für die Habilitierung nach der damals geltenden Habilitationsordnung erfüllt. Er hatte eine nach dem Urteil des Ordinarius ausgezeichnete Habilitationsschrift fertiggestellt, die aber aus politischen Gründen keine Aussicht mehr hatte, von der Fakultät angenommen zu werden.

Das Verfassungsgericht führt aus, es sei willkürlich, diejenigen, die alles nach massgeblichen Vorschriften Wesentliche in ihrer Person refüllt, insbesondere die von ihnen zu erbringenden Leistungen erbracht haben, anders zu behandeln als diejenigen, die zunächst Angehörige des öffentlichen Dienstes werden könnten und dann daraus aus Verfolgungsgründen entfernt wurden.

NEWS FROM BERLIN

Awards

On the occasion of his 70th birthday, Professor Dr. Ernst Heinitz was awarded the Grand Federal Cross of Merit. A nephew of the well-known Berlin lawyer, the late Geheime Justizrat Dr. Ernst Heinitz, Professor Heinitz was in 1933 dismissed as a judge for "racial" reasons. He emigrated to Italy, where he studied law anew and became a lawyer and lecturer in Florence. In 1948 he received a call to the University of Erlangen, and in 1952 he was appointed Professor at the Berlin Free University. He was Rector of the University from 1961-63, and, from 1959 to 1966, also Senatspräsident at the Kammergericht.

The German Federal Cross of Merit (First Class) was awarded to Mr. Georg Suesskind, a Board member of the Berlin Jewish community. From 1925-38 Mr. Suesskind was a broker at the Berlin Stock Exchange. He survived the persecution period under great difficulties and after the Second World War put himself at the disposal of the re-established Jewish community. A member of the Community Board for more than ten years, he is in charge of the Community's Finance Department.

The Federal Cross of Merit (First Class) was also awarded to Mrs. Gertie Hoffnung, Head of the Welfare Department of the Berlin Jewish community, on the occasion of her 70th birthday. Mrs. Hoffnung, who was born in Breslau and lived in Palestine from 1937 to 1951, is also a member of the presidium of Children and Youth Aliyah in Germany.

HEINE MEMORIAL STAMP IN WEST GERMANY

The Federal German postal administration will issue a special stamp to commemorate the 175th birthday of Heinrich Heine on December 13, 1972. Thus, under pressure of public opinion causing the intervention of several Federal MPs, including Professor Carlo Schmid, Minister Leber reversed several earlier decisions by the Bundespost rejecting "for administrative reasons" proposals for Heine anniversary stamps submitted by Düsseldorf's Heinrich Heine University Committee.

The whole of Düsseldorf's local press welcomed the decision which Otto Schönfeldt, the Citizens Committee's spokesman, described as a "victory of civic courage and common sense in a Democracy".

F.H.

AWARD FOR TERENCE PRITTIIE

In recognition of his work for Anglo-German understanding, Mr. Terence Prittie was awarded the German Federal Cross of Merit (First Class). He is the first British journalist to be so honoured. Mr. Prittie was *Guardian* correspondent in Bonn for 16 years and has written four books on Germany. He also has to his credit two books on Israel, "Miracle in the Desert" and "Eshkol of Israel: The Man and the Nation". Since leaving *The Guardian* Mr. Prittie, as an outstanding author and journalist, has devoted many of his activities to the promotion of understanding for the case of Israel.

WAR CRIMINAL SENTENCED

In Munich, Hans Guenter Sobotta, a former supervisor at three Nazi forced labour camps in Galicia and Eastern Europe, was sentenced to life imprisonment for murdering three Jewish boys between 1942 and 1943. The jury found that Sobotta had not been a mere accomplice of the Nazi murder machinery, but had killed Jews of his own free will and in excess of orders. Sobotta, who denied personal responsibility for the crimes, was acquitted on five other murder charges.

RELATIONS WITH ARABS

A West German Foreign Ministry spokesman, commenting on the announcements that Algeria and Sudan had decided to resume full diplomatic relations with West Germany, reiterated Bonn's determination to pursue a balanced policy in the Middle East. The Foreign Minister, Mr. Walter Scheel, had given a pledge to this effect when he visited Israel in the summer and again in New York recently.

DEATH OF PAINTER

The Impressionist painter, Fritz Blau, died in Berlin-Spandau at the age of 89. He was the founder of the "Verein Juryfreie Kunstausstellung".

JEWRY IN THE EAST

ANTISEMITIC POLICIES DEMOTED

Following the Congress of the Polish Communist Party, General Mieczyslaw Moczar has been dropped from the Politburo. Moczar, formerly in charge of the Polish security police, is chairman of the Supreme Control Commission. He was the leader of the antisemitic "Partisan" faction of the party, mainly responsible for the "anti-Zionist" campaign launched in Poland in 1968. As a result the majority of Polish Jews had to leave their jobs and public life, and some 12,000 of the 20,000 Jews in Poland have left since 1968.

Although Moczar's expulsion from the Politburo spells the end of his personal career, some of his followers among the most active in the anti-Jewish campaign have been promoted.

"NO JEWISH PROBLEM"

Mr. Alexei Kosygin, the Soviet Prime Minister, on a four-day visit to Denmark said that the Soviet authorities are actively considering a "large number" of applications from Jews who want to leave for Israel. He also told a press conference that there was "no Jewish problem in the Soviet Union". This was "a myth exploited by the West". There were Jews in Soviet prisons as well as members of other Soviet nationalities, but that was because they had violated the laws of the country. Official Soviet statistics proved that Jews occupied high positions in Government offices and in the fields of science, medicine, art and education.

The Danish Action Group for Soviet Jews staged a peaceful demonstration at Copenhagen airport when Mr. Kosygin arrived. Demonstrators also paraded outside the Soviet Embassy each day of Mr. Kosygin's visit. Rabbi Bent Melchior, the Chief Rabbi of Copenhagen, addressed a meeting called by the Jewish Board of Representatives, appealing to Mr. Kosygin to "Let my people go".

SOVIET WRITERS EXPEL POET

Alexander Arkadievich Galich, expelled from the Moscow branch of the Soviet Writers' Union, was accused of trying to persuade Soviet Jews to emigrate to Israel; trying to corrupt other citizens; and of having connections with both "Zionists" and "antisemites".

Mr. Galich, a film and theatre script writer, has been unable for some time to obtain work in this field, although still a member of the Film-Makers' Union. He is best known in the Soviet Union for his protest songs and poems, some of which hit at the Stalinist revival and others at antisemitism. Mr. Galich is also a "corresponding member" of the Human Rights Committee, formed by Professor Andrei Sakharov, a member of the Soviet Academy of Sciences.

HUNGER STRIKES

The 25 Jews still serving sentences imposed at the first Leningrad "hijacking" trial, the second Leningrad trial, and other trials in Riga and Kishinev, fasted to mark the first anniversary of the first trial in December, 1970. Jews in Moscow, Riga, Kishinev, Leningrad, Kiev, Vilnius, Tbilisi, Odessa and Rostov-on-Don fasted too.

In London, Miss Madeleine Hamel, who works in advertising, fasted outside the Soviet Embassy. In Jerusalem 20 people, including relatives and friends of Soviet Jews imprisoned after the first Leningrad trial, went on hunger strike in solidarity with the fasting Soviet Jews.

REBIRTH OF JEWISH CONSCIOUSNESS

Yosef Kerler, the former Soviet Yiddish poet, addressing 1,200 people in the Beth Tzedec Synagogue in Toronto, paid tribute to the rebirth of Jewish consciousness in the Soviet Union.

Mr. Kerler recently emigrated to Israel, and received the Itzhik Manger Prize for Yiddish Literature.

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HOME NEWS

NEW YEAR HONOURS

In the New Year Honours three Jews were appointed Knights Bachelor: Mr. Emil Herbert Peter Abeles, of New South Wales, for services to transport, charities and universities in Australia; Professor Martin Roth, professor of psychological medicine at Newcastle University; and Mr. Michael Sobell, chairman of Radio and Allied (Holdings), for charitable services.

The C.B.E. was awarded to the author, Mr. Arthur Koestler, and to the Glasgow property magnate and philanthropist, Mr. Isidore Aaron Walton, for services to the community.

The list also includes an O.B.E. for Mr. Martin Julius Esslin, head of radio drama, British Broadcasting Corporation. Mr. Gustav Hines, of Springfield, South Australia, who was appointed an O.B.E. for services to the Jewish community, is a refugee from Germany. He is a Vice-President of the Executive Council of Australian Jewry.

The M.B.E. was awarded to Mrs. Eve Casket for services to the Jewish Blind Society, Manchester.

APPOINTMENTS

Men

Lord Justice Salmon, formerly Sir Cyril Salmon, has been appointed a Lord of Appeal in Ordinary in succession to the late Lord Donovan. He has been a judge of the Court of Appeal since 1964. As a High Court judge he adjudicated in several well-known cases.

Sir Bernhard Katz, professor of biophysics at University College, London, and joint winner of last year's Nobel Prize for medicine, has been appointed a vice-president of the Royal Society. Dr. Monty Finniston, also appointed to the post, is deputy chairman and chief executive of the British Steel Corporation, and a member of the New London Synagogue.

Women

Four women have lately been appointed Justices of the Peace. Mrs. Eileen Lewis, of Sheffield; Mrs. Janice Hart, also of Sheffield; Mrs. Hannah Levy, who is one of five new magistrates for Scarborough; and Mrs. Barbara Monnikendam, who has been appointed a Justice of the Peace for Brighton.

Dr. Gillian Rose, who received the M.B.Ch.B. honours degrees from Manchester University, was lately married at the South Manchester Synagogue to Dr. Leslie Bowers, a consultant at the Toronto General Hospital, Canada.

Miss Rose Heilbron, Q.C., has become the first woman judge to preside at the Old Bailey. Miss Myrella Cohen, Q.C., has been sworn in as a Circuit Court judge.

C.B.F. GRANTS

The Central British Fund has granted £15,000 to provide meals and winter relief for elderly people in Eastern Europe. Allocations also include £7,000 for a family neighbourhood centre in Paris; £6,000 for a home for the aged and sick in Rumania; £5,000 towards the emigration of refugees through the United Hias Services; and £3,900 for homes for Jews in Tunis. Funds totalling over £22,000 have also been made available for other projects.

IN MEMORY OF NORMAN BENTWICH

The British Friends of the Hebrew University are to launch an appeal in memory of the late Professor Norman Bentwich. This beloved personality, also a well-known friend of our community, was one of the founders and national chairman of the Friends until his death last April. More than a dozen distinguished British and Israeli scholars will support the appeal.

BRIGHTON REPORTER ATTACKED

The Brighton correspondent of the "Jewish Chronicle," Mrs. Molly Brandl Bowen, was attacked and left unconscious outside her home. She did not see who attacked her, but heard a man say: "This is from our German friends; that is for your Jewish thugs and our compliments to the 'Jewish Chronicle'."

A recent issue of the "J.C." carried Mrs. Bowen's report of the Northern League's annual meeting at the Pavilion Hotel, Brighton, where an organisation calling itself the Anti-Fascist Research Group alleged that many members present were former SS officers. Three of the Germans there were attacked by a group of unknown men. Mrs. Bowen feels that her report caused bitter feelings among members of the Northern League and those present at the meeting. The Brighton C.I.D. are treating the assault and the anonymous, threatening telephone calls seriously.

RADIO LONDON DENIALS

Mr. Abraham Marks, secretary of the Board of Deputies, was quoted in the "Daily Telegraph" as saying that the Board had been sponsoring the Radio London programme, "You Don't Have to be Jewish," since its inception last May. The B.B.C. and the programme's producer have denied the suggestion, stating that the B.B.C. was not being paid to get out the programme and that it was put out by the B.B.C. using B.B.C. facilities and under the editorial control of the B.B.C. The producer said the Board only paid him a fee for producing the programme and he had a small allowance for fees for contributors.

DISCRIMINATION IN REVERSE

Watford Council has been accused by Jewish and Gentile market traders of discrimination against non-Jews on account of their religion, and the matter may be taken up with the Race Relations Board. When the new Watford Sunday market was opened a little while ago the local council told non-Jews applying for permits that they could not operate on Sundays because the Shops Act stated that only Jews and members of religions which observed Saturday as their Sabbath could trade on Sundays up to 2 p.m.

VIENNA-BORN STAMP DESIGNER

A stamp designed by the London stamp designer, Fritz Wegner, has won for the British Post Office a cup awarded annually in Paris for the best European stamp design of the year. The stamp is the 7½p value in the general anniversaries set and celebrates the 1,900th anniversary of the founding of York. Mr. Wegner was born in Vienna and came to England in 1938 at the age of 14.

With acknowledgement to the news service of the Jewish Chronicle.

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ANGLO-JUDAICA

Plight of Aged

A "Fund for the Jewish Aged" has been set up by a group of leading professional business men to alleviate the distressing conditions in which thousands of elderly Jews are forced to live. The sponsors of the fund include Lord Goodman, Mr. Rosser Chinn and Sir John Cohen. The money is required mainly by existing welfare organisations to meet their current obligations, and it is hoped to raise £100,000 a year from 1,000 people, each to donate £100 a year.

Ajex Ambassadors

The Association of Jewish Ex-Servicemen and Women's "Christmas help in hospitals" scheme is now in its twelfth year. This Christmas some 3,500 members and supporters of Ajex took part. They helped out with transport and administration, feeding patients, dish-washing and floor-scrubbing to relieve hospital staff over Christmas. This work has earned them the reputation of ambassadors to the cause of good relations between Jews and Gentiles.

Prisoner Adopted

Josef Mendelevich, a 24-year-old native of Riga, convicted at the first Leningrad aircraft hijack trial in December, 1970, has been adopted by the Leicester "Young Action Group for the Release of Soviet Jews". The group hope to secure the release of Mendelevich, serving a twelve-year sentence, by publicity and protest.

New Home Opened

A home for the aged in Fortis Green, North London, has been officially opened by Sir Charles Clore. Part of the £1.5 million project for six Jewish Welfare Board developments, the £250,000 home has been named after Sir Charles, who gave £150,000 towards the cost. Charles Clore House accommodates active elderly people, as well as those in need of care and attention, and comprises 42 single and eight double bedrooms, as well as staff accommodation. Communal facilities are also provided.

Brodie Institute for Jewish Studies

The Sir Israel and Lady Brodie Institute for Jewish Studies, in Golders Green, has been formally opened. Sir Israel Brodie, the Emeritus Chief Rabbi, referred to the building as "a further milestone in the history of the service rendered to Jewish education by Jews' College", under which the institute and its hall of residence are run.

Leeds Synagogue

An extraordinary meeting of the members of the Leeds Psalms of David and Talmud Congregation decided to sell the synagogue in Reginald Terrace, Chapeltown. The proceeds of the sale, expected to be between £20,000 and £25,000, will go towards the building of the proposed new synagogue on the Moor Allerton Golf Club site in Primley Park. At present less than 5 per cent of the synagogue members live in the area, the majority living in Moortown and Alwoodley.

Orthodox Split

Rabbi Gershon Wulwick, in a sermon at the Heaton Park Synagogue, Manchester, criticised the two Orthodox groups which left the Board of Deputies. He declared that to step out of line, as the Federation of Synagogues and the Union of Orthodox Hebrew Congregations had done, was to weaken the whole fabric of Orthodox Jewry in this country. Nobody had the right to believe that because they thought differently everyone else was wrong, he said.

NEWS FROM ABROAD

AMERICA

End of a Journal

The New York Yiddish daily, the Jewish Day-Morning journal, has ceased publication. The paper's columnist for 50 years was Mr. B. Z. Goldberg, the son-in-law of Sholem Aleichem. The paper, which once had a circulation of several hundred thousand and fell to about 38,000, was founded as *Der Tog* in 1914.

The Jewish Daily Forward and the Left-wing Morning Freiheit are now the only two Yiddish dailies left in New York.

Defence League Operates

The offices of the Syrian mission at the United Nations were ransacked and daubed with red and green paint. An anonymous caller telephoning the police and newspapers denounced the persecution of Jews in Syria, ending his message with the words: "Never again", the slogan of the Jewish Defence League.

TV Programme Sponsored

A New York television programme, Jewish Dimension, sponsored every week by the American Jewish Committee, recently featured Professor Ismar Schorsch, of the Jewish Theological Seminary of America, and Professor Leo Hershkowitz, of Queens College. In a discussion on how Jews have been treated in historical works, Professor Schorsch said that too much attention was paid to "the antisemitic dimension of Jewish history and not enough to the internal history of the Jews or to Jewish creativity". Both speakers agreed that the treatment of historians reflected the policy of the Jewish community, and the reason for the Jewish historian's "self-imposed censorship" was a fear of criticism.

W.Z.O. Education Award

The World Zionist Organisation is introducing an international Jewish education award in honour of President Shazar of Israel. Open to educationists and institutions in different countries, three awards worth £300 will be presented annually to winners from three countries, with one always reserved for an entrant in the United States or Canada.

The awards will emphasise work in preparing original texts and new teaching material; new teaching methods for Hebrew and adult education; and new techniques in teacher-training.

A Rabbi Communicates

British-born, 45-year-old Rabbi Alan W. Miller, for the past ten years with the Society for the Advancement of Judaism, the Reconstructionist Synagogue on Manhattan's west side, says that "no rabbi has a hot line to God". He believes he must be a teacher to his congregants, not a father-figure, and is determined to break the impersonal barrier between pulpit and pew. After an hour at the bima he comes down so that he and his congregants can "communicate with each other informally".

Many young people have been induced to attend religious services and join in the discussion periods. Rabbi Miller not only preaches but practises Jewish social action.

He works with Negroes on urban renewal plans and his children are educated at a public and not a private school.

GREEK SINGER HELPS J.N.F.

While on a concert tour of Brussels, Miss Nana Mouskouri, the Greek singer, agreed to take part in a ceremony to celebrate the 70th anniversary of the Jewish National Fund. Reports also state that she has contributed to the cost of 200 trees to be planted in her honour in a J.N.F. forest near Jerusalem.

SOUTH AMERICAN VOLCANO?

Mr. Arye L. Pincus, the chairman of the Jewish Agency, has stated that hundreds of thousands of South American Jews are sitting on a volcano of social and economic discontent, and should leave now before being forced to go to Israel as refugees. Experience, he said, had shown that Jews were always the first victims of dangerous political trends. South American Jewish leaders must heed the warnings and begin organising the departure of members of the community.

The local office of the Arab League, in its propaganda campaigns against Israel and the local Jewish community, is emphasising the report of a rise in antisemitic feelings among ultra-Nationalist and some Roman Catholic circles in Argentina.

TORONTO CHURCH CRITICISM

A Toronto United Church clergyman, the Rev. Donald Keating, has resigned from the ministry after 20 years, in protest against what he terms the indifference of some of its leading members to antisemitism in the Church.

In an interview with the Canadian Jewish News, Mr. Keating claimed that the United Church leadership was guilty of silence on grave issues concerning Jews, and that the leadership had failed to take up the question of the pro-Arab policy of the United Church Observer.

FRANCE

Chief Rabbi Honoured

Dr. Jacob Kaplan, the Chief Rabbi of France, has been honoured at two ceremonies in Jerusalem, where he led the French delegation to the second world conference of synagogue organisations and kehillot. He was presented with the "Crown of High Renown" of the Union of Orthodox Jewish Congregations of America at Hechal Shlomo, the Israeli Chief Rabbinate centre. At Bar-Ilan University he attended the inauguration of a Chair named in his honour.

Art Expert for Academy

Mr. Daniel Wildenstein, the 54-year-old French-Jewish art connoisseur, has been elected a member of the French Academy of Fine Arts. The owner of one of the finest art collections in France, he also owns art galleries in the capital cities of various countries and France's oldest art review, *La Gazette des Beaux Arts*. The Wildenstein Foundation in New York was established by him.

HAHAM'S TRIBUTE TO SPAIN

The Spanish Government's action in giving refuge to thousands of persecuted Jews fleeing from the Nazis during the war was praised by Dr. Solomon Gaon, the Haham. He was addressing the new community of Palma, Majorca, at the first public meeting of the Majorca community, recognised by the Spanish Government last August.

Dr. Gaon has received an Order from General Franco for his contribution to Spanish culture, and is the only rabbi to be decorated by the Spanish ruler.

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THE GOLDMANN CONTROVERSY

Dr. Nahum Goldmann, president of the World Jewish Congress, told the Board of Deputies that world Jewry should not concentrate exclusively on demanding the emigration of Soviet Jews to Israel. Even after large-scale emigration, millions of Jews would remain in the Soviet Union. It would be a crime and a betrayal of them and of the Jewish people in the future if the position of some extremist groups was adopted that all we want is to let them go and not care about the remainder. A terrible precedent would also be created since every country could begin to persecute Jews and say that "if they don't like it they can go to Israel". It had been proved that the existence of Communist régimes did not necessarily mean the extinction of Jewish life. The most appropriate measures and methods have therefore to be found to secure Jewish identity and survival in Communist countries.

London news agency reports of Dr. Goldmann's warning reaching Israel caused a furore in Israel. As a result of his speech the Zionist Executive withdrew its invitation to Dr. Goldmann to deliver the keynote speech assessing 75 years of Zionism at the festive Zionist Congress in Jerusalem. In a cable to the WJC president informing him of its "reluctant" decision, the Zionist Executive declared that efforts to help Soviet Jews should be concentrated on the struggle for emigration, not on obtaining civil rights for Soviet Jews. At the same time the executive acknowledged Dr. Goldmann's right to participate in the Zionist Congress and say whatever he wished. Dr. Goldmann described the decision as "very dangerous" and a basic betrayal of the Zionist idea. He had not wanted to address the Zionist Congress in the first place, and would not now attend the congress, he said.

HOLLAND

Anniversary of Liberal Congregations

To mark the 40th anniversary of the beginning of Jewish liberal activities in Holland, the Monthly of the Federation of Jewish-Liberal Congregations in the Netherlands published a special issue in which the history of the movement during those eventful four decades is surveyed.

The publication relates that the first rabbis of the founder-congregations had come from Germany. They were Ludwig Jakob Mehl, who, on the recommendation of Leo Baeck, went to Amsterdam in 1934, and Dr. Hans Andorn, who, after having served the communities of Karlsruhe and Nuremberg, was appointed Rabbi of the Liberal Hague Congregation in 1938. Both rabbis and their families were deported and perished in Belsen at the beginning of 1945. The publication also mentions that, prior to Rabbi Mehl, Rabbi Hirschberg officiated as a Liberal rabbi in Holland.

URO LAWYERS' JUBILEES

Dr. Harry Knopf and Dr. Otto Bentel

On January 14, Dr. Harry Knopf (Tel Aviv) was 85, and on January 18 Dr. Otto Bentel (Berlin) 75. Both are leading officials of the United Restitution Organisation.

Before he went to Palestine Dr. Knopf was a lawyer at the Kammergericht and Syndicus of several organisations, among them the Genossenschaft Deutscher Buehnenangehoeriger. He has been widely recognised by his articles on restitution matters published in various periodicals.

Dr. Bentel has been head of the Berlin URO office since 1950. He was already a specialist on questions of compensation, though of a different kind, after the First World War when claims for assets in ceded formerly German territories had to be dealt with. One of his hobbies is English poetry and, in 1957, he translated poems and ballads by Algernon Charles Swinburne into German.

E.G.L.

Lucie Schachne

DESPAIR AND SURVIVAL

"... Suddenly about 1 o'clock in the morning, there was a sharp unbearably explicit knock at the door. 'They have come for Ossip', I said and went to open the door. I had expected them to say How do you do? or Is this Mandelstam's apartment? or something else of the kind that a visitor says in order to be let in by the person who opens the door. But the night visitors of our times do not stand on ceremony—like secret police-agents the world over, I suppose".

The year was 1934 and it happened in Moscow. The scene was the beginning of Ossip and Nadezhda Mandelstam's tragedy; an ordeal that ended for Ossip Mandelstam—one of modern Russia's most gifted and sensitive poets—with his death in a concentration camp, probably four or six years later. His wife survived the war and the terror somewhere in a remote region of the Soviet Union. It was not until 1965 that she was finally allowed to return to Moscow where she immediately started to write her own account of the past. The result was her book "Hope Against Hope" (this is a pun on her first name: Nadezhda means Hope in Russian).

Among all the memoirs that in recent years have emerged from Russia this one stands out as a unique document both as a work of art and a source of information about life in the gruesome reality of Stalin's Russia for all those whose spirit would not succumb and whose faith in human dignity would not be shaken.

Ossip Mandelstam, a Russian Jew, was one of the original revolutionaries who by the late twenties, had turned into a convinced anti-Stalinist, an attitude known to his friends and comrades. His poem, in which he protested against the collectivisation of the peasants and called Stalin "a peasantslayer" and an "assassin", was to become his own death warrant. His first imprisonment in 1934 was later on—probably with the help of Buhkarin—changed into exile. It meant utter poverty, severe illness and constant harassment. The secret police and the powers that were never lost sight of him for a day, and in 1938 he was finally arrested. Two years later, his wife was informed of his death.

Mrs. Mandelstam is an inspired writer. Although her husband's life, work and personality remain the central subject throughout her story, she succeeds in giving a clear, detached account of all her experiences and despair as well as of the anguish she saw and felt around her. Many of her observations were made in the provinces, during her exile, when she came into contact with all sections of Soviet society, ordinary people, working-class people and professionals alike.

She never describes anybody or anything in general terms, but sketches situations and characters and brings them to life by her eloquence and her special gift of highlighting essential details. There is wisdom and a genuine sense of humour which has grown out of her understanding of human suffering. She speaks of her friends, most of them members of the intelligentsia, and she speaks of their enemies who betrayed and persecuted them. But in all her reflections she is concerned to show what happens to human beings under the pressure of despair and fear. This she does without ever being self-righteous or arrogant. With her intuitive

insight into the human condition, and only with occasional bitterness, she has once and for all validly defined the effect of dictatorial terror: "Everybody is a victim. Not only those who die, but also the killers, ideologists, accomplices and sycophants who close their eyes or wash their hands—even if they are secretly consumed with remorse at night".

Although Nadezhda Mandelstam never pointedly speaks of her husband and herself as Jews, the subject of discrimination against them comes into focus, if only incidentally, a few times. She does record her experience of non-existing anti-Semitism among the simple Russians whom she met in the provinces, and among the peasants. Yet much more significant for the prevailing situation, appears to be Pasternak's reaction to Ossip Mandelstam's fatal anti-Stalinist poem, when he strongly reproached her: "How could he write a poem like that when he is a Jew?" Equally interesting is Nadezhda's puzzlement; she does not seem to have felt then or, for that matter, at the time of writing (after 1965) that Jews in Soviet Russia led a more precarious existence than their non-Jewish counterparts.

"Hope against Hope" is not an easy book to read. A writer who has lived through hell and has conquered despair cannot spare her readers. But those who will come to know this exceptional woman through her story will fully grasp the meaning of the citation when her book was awarded the annual prize given for excellence and distinction in literature relating to the Holocaust and its legacy by the World Federation of Bergen-Belsen Associations. It reads:

"An account of uncanny depth and truth of the life of Ossip Mandelstam, one of the great poets of Russian literature and of Jewish consciousness. The most moving and uncompromising account of life made under Stalin terror, containing the essentially Jewish belief that persecution and lies could not prevail against the human spirit".

ALL JEWS PERMITTED TO LEAVE RUSSIA?

A Soviet diplomat told a "Jewish Chronicle" correspondent in Washington that the Russians were going to let all Jews go who wish to, except for those who might increase Israel's military potential and those who are in sensitive positions in the Government. Asked whether an Israeli Government estimate of 35,000 was realistic, the diplomat said that this figure "may be much too low".

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Old Acquaintances

Milestones: Fritz Schrecker, the Austrian actor who, during the war, broadcast from London to Germany and Austria as "Gefreiter Adolf Hirnshal" and "Alois mit dem gruenen Hut", is 80 years old. The well-known "Flaikerlied" which he sang at the opening of the Austrian cabaret "Das Laterndl" in London before the war, he heard once from Girardi who made it famous. Schrecker partnered Gisela Werbezirk and produced numerous comedies with her. He is still busy with TV and in Bush House, and seems far younger than his years.—In Hollywood, where he worked in films until his retirement, Rudi Feld, the Berlin-born art designer of many Ufa films, has celebrated his 75th birthday. He went first to Israel before emigrating to the USA.

Beyond the Wall: When West Berliners are able to cross over to the Eastern sector again, they will not recognise Unter den Linden. Of the Adlon only the "Entrance for Servants" is left; the Russian Embassy is now where the Bristol once was, and then comes Aeroflot, Intourist and the press agency Novosti. After the Russians come the embassies of Poland and Hungary, and, on the corner of Friedrichstrasse, the offices of Scandinavian Air Services. Wilhelmstrasse is now called Otto-Grotewohlstrasse and the former Jaegerstrasse is now Otto-Nuschkestrasse. The Dom is still not repaired, and the Singakademie is now the Maxim-Gorki-Theater. Unchanged or rebuilt are the Staatsoper and Hedwigs-Kathedrale. Schinkel's Neue Wache is now a monument to the victims of fascism and militarism. At the once famous Kranzler-Ecke the Hotel Unter den Linden provides 250 single and 65 double rooms with all comforts. The Imperial Castle has been demolished and its site is today the venue for big party meetings and parades.

Obituary: Albert Lieven, who recently died at his Surrey farm at the age of 65, gave up a successful stage and film career and left Germany because his wife, Tatiana, was a Jewess. In London he took over the part of Prince Ernest in "Victoria Regina" from Walter Rilla. Later he played "Prince Albert" on tour, quickly becoming a star in his own right. During the war Lieven starred in the "Lisbon Story" and in numerous other films, and also worked for the German section of the BBC. Though he kept his domicile in Britain, after the end of the war he acted mainly in Germany, where he again made a name for himself.

News from Everywhere: Maria Becker, the daughter of Maria Fein, is to join the ensemble of Hamburg's Schauspielhaus.—H. Budzilawsky, who survived the war in the States, has retired as the editor of East Germany's *Weltbuehne*; his successor is Peter Theek.—W. Huder and M. Reich-Ranicki are collecting the correspondence of Alfred Kerr for publication by Propylaen-Verlag in Berlin.—In New York, Herbert G. Luft has been appointed consultant editor of the new *Film Journal*.—Berlin-born John P. Wynn, who now lives in Ireland, has begun a new radio series of "Your Verdict" for the tenth year, and is in his 19th year of the "Brain of Britain" series.—Dr. Marta Mierendorff, whose husband perished in a concentration camp, has received a professorship from the University of Southern California for Literature in Exile.—Grete Mosheim will appear in Albee's "All Over" in Munich.—Peter Goldbaum, the son of Wenzel Goldbaum, has adapted Agatha Christie's "Wie in einem Spinnennetz" for the German stage.

PEM

* Hope Against Hope, a memoir by Nadezhda Mandelstam. Collins/Harvill. £3.15.

C. C. Aronsfeld

PROTEST TO RUSSIA

A Historical Reminiscence

It is now 90 years since the memorable Mansion House meeting, on February 1, 1882, when the voice of Britain was raised to protest against the first pogroms in Russia. Ninety years ago the Tsar was solemnly urged to "be a Cyrus to the Jews" and to "enter upon the greatest and noblest exercise of power—to let the oppressed go free". The demand was repeated eight years later, at an equally memorable Guildhall meeting, though the generation of Auschwitz is bound to wonder how much good precisely was accomplished by those protests, raised as they were from the very pinnacle of Britain's power.

To be sure, we are not the first so to wonder. Even in 1890 it was "remembered how little the great protest of 1882 has effected", though it was also confidently felt that as in ancient Egypt, so "in Russia the night of sorrow will, in God's good time, give place to the dawning of a brighter and happier day".

Mansion House Meeting 90 Years Ago

The notables assembled 90 years ago devoutly cherished the great expectations which escorted the respectability of Victorian progress. They had a staunch belief in the "enlarged responsibilities and greatly increased force of public opinion". Public opinion, they thought, "cannot but exert an irresistible force in any civilised country", certainly the public opinion of Britain would be felt "deeply and acutely" by the Tsar who was held to be "too wise a man to despise it"; at all events, it was considered "far beyond his power to disregard it".

Russia was given credit for having "always shown herself keenly sensitive to European opinion" as she had "an honourable desire to take what she believes to be her true place among the nations of Europe", and a great trust was set in her "progressive element" because it was assumed that "the Russian people share to a certain extent the feelings and ideas of the nations of the rest of Europe".

When eight years later the "moral weapons" designed to "put an end to the horrible atrocities" were found to have been unavailing, the Victorian protesters sought refuge in the reflection that most likely the Tsar "knows nothing" of what was going on, after all he positively shone by his "personal and domestic virtues"; he was "a good husband and tender father", said the Lord Mayor of London, "and I cannot but think that such a man must necessarily be kindly disposed to all his subjects" . . .

Side by side with such commendable feeling went a determination to take great care in avoiding any kind of diplomatic action. Those who met at the Mansion House, and later at the Guildhall, regarded the persecution of the Jews as an internal Russian

affair in which they felt they had no right to interfere. They had no answer to the Tsarists' treacherous query whether the friends of the Jews wished to "sow discord between the Russian and the British people".

Thus the evil-doer went unpunished, perhaps emboldened, certainly with no great respect for those who seemed to be possessed merely of a voice, but not the courage, of their convictions. Precisely thus did the evil-doer prosper a generation or so later. MacDonald's Government in 1933 had hardly advanced beyond Gladstone's in 1882, and though the noble spirits at the Queen's Hall meeting, in the sixth month of Hitler's rule, realised plainly enough that intervention on behalf of the Jews would be nothing short of intervention in Britain's own and direct interest, the "realists" deemed it wiser to wait until, as one of them later admitted, "the Nazi crime grew to its dangerous might through the wickedness of a few and the complicity, the lazy cowardice of many".

Yet some there were who had a broad vision already 90 years ago. The Earl of Shaftesbury, the social reformer and Christian Zionist, who was the principal speaker, stressed the "solidarity of nations". Cardinal Manning, in a magnificent speech, invoked "laws larger than any Russian legislation . . . the laws of humanity, of nature and of God which are the foundations of all other laws", and he boldly "refused to accept the modern theory of non-intervention which had its first expression in the question 'Am I my brother's keeper?'" He, too, naturally did not call for action, being content with "respectful remonstrance".

Anti-Jewish Trends in Germany

He was, however, the only one then to appreciate at once the anti-Jewish movement in Germany. He looked upon it, he said, "in the first place, with abhorrence as tending to disintegrate the foundations of social life, and secondly, with great fear lest it may tend to light up an animosity which has already taken fire in Russia and may spread elsewhere". However, eight years later, "signs" were seen that "the Germans, led by their sagacious young Emperor, are recovering from the fit of *Judenhetze*".

British Jews took no conspicuous part in the proceedings, though two spoke at the Mansion House, expressing Jewish gratitude: Sir Nathaniel de Rothschild, M.P., and Mr.

Sergeant Simon, M.P. They had however done much to organise the meeting. A Jewish committee had written to Lord Shaftesbury wondering that "no Christian had come forward to assert the principle and practice of true Christianity". It was due to this appeal that the meeting was convened and turned out to be, in Lord Shaftesbury's words, "grand, full, hearty and enthusiastic".

If it did not produce the results that were expected, it does not on that account deserve any censure. Perhaps Jews at least had no right to expect much. They are enjoined not to put their trust in princes, though assuredly none will remember with feelings other than abiding gratitude such proud words as those uttered 90 years ago: "The oppressed are sure of advocates wherever Englishmen assemble"; nor are Jews likely to forget Swinburne's Ode of those days, branding the "slaughterous hands of slaves with feet redshod

in carnage deep as Christians ever trod".

However, the salvation of the Jews had to come from their own efforts, not from the goodwill of their advocates. Thus, while a powerful company, glittering in the eyes of all the world, spoke at the London Mansion House words which now belong, however, imperishably, to past history, the future was with that poor, forlorn band, the Bilu who, in the very same year, determined to leave the cruel land of their birth and, refusing to wait for the Gentiles, went out to regain a life worthy of free men in the ancient Land of Promise.

IT STARTED IN TWO VILLAGES

An Essay on Swiss Jewry

The recently published collection of 19 essays by the Swiss historian J.-R. de Salis* includes the author's lecture given under the auspices of the Federation of Swiss Jewish Communities on the centenary of the emancipation of Swiss Jewry in 1966. Up to the beginning of modern times, the essay relates, the only places in Switzerland where Jewish communities had their own institutions were two villages in the Aargau, Lengnau and Oberendingen. Jews had found refuge there during the Thirty Years War when they fled from the fighting in the Rhineland. The communities were independent corporations, in which the rabbi exercised jurisdiction according to the Talmud, and acted as notary in executing all deeds and contracts between Jews.

Only gradually, from the beginning of the 19th century onwards, were Jews also admitted to other parts of Switzerland. Their emancipation, advocated by Swiss thinkers under the influence of the ideas of the French Revolution, was implemented in instalments, and it was as late as January 14, 1866 that the people and cantons voted on the right of free settlement for the Jews and their equality before the law and in the courts.

The collection also includes a number of other interesting essays on Swiss history, politics and literature.

W.R.

* *Switzerland and Europe*, by J.-R. de Salis; translated by Alexander and Elizabeth Henderson. 349 pp. Oswald Wolff, London, 1971. £2.75.

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TWO RECENT PUBLICATIONS

A NOTEBOOK ON MAX LIEBERMANN

"It won't do a young fellow like you any good to run risks for an old Jew". This is what Max Liebermann told his friend, the author Paul Eipper, when the latter intended to pay the old gentleman a birthday visit in the summer of 1934. Sauerbruch, his neighbour in Wannsee—so Liebermann informed Eipper—had already returned the key of the little door connecting their two gardens which the surgeon had owned for many years.

This is one of the episodes contained in Paul Eipper's "Ateliersgespräche mit Liebermann und Corinth" which Veronika Eipper (Munich) lovingly selected and edited and which the Munich Publishing House of Piper & Co. brought out in 1971.

With his Berlin wit and quick repartee Liebermann conversed on events of the art scene, on subjects and people he painted, on books which he was just reading and on fellow painters such as Carl Steffeck, Menzel and Schadow. He also liked to talk, sometimes with astonishing frankness, about public figures whom he met; for it was by no means rare for a man of his artistic stature and prestige to be invited to parties attended by politicians, etc. Eipper quotes remarks made by Liebermann about Reich Chancellor Dr. Hans Luther, General Seeckt, Ebert and Hindenburg, and about Lord d'Abernon, the British Ambassador to Berlin. Frau Ebert once told Liebermann that "whenever her husband returned from his official duties to the private apartments of the palace" he was boiling with rage and agitation. He took everything very much to heart, had a very hot temper and was terribly upset by the fact that he was being attacked from all sides".

Liebermann succumbed only once in his life to a "political bewitchment" as he called it—in the case of Ferdinand Lassalle. Eipper quoted Liebermann in this connection: "It was quite incredible. When Lassalle made his famous speeches I was still at the 'Gymnasium' and I remember clearly the en-

thusiasm with which the students read them. I personally saw Lassalle once in Berlin; he was radiantly beautiful, like a young god and so popular that everyone recognised him in the street". All this happened in Liebermann's early youth; he was only 17 years old when Lassalle died.

Liebermann liked to reminisce. He once told Eipper that he was vain only in his early years and "today I am pleased that people have become reasonable and consider my pictures to be good. After all, I was vulnerable on three points: firstly, I was a Jew, secondly I was rich and thirdly I had talent; one of them would have sufficed".

Paul Eipper was born in Stuttgart in 1891 and died in Munich in the early 'sixties; he became known for his animal books and documentary films. He knew Liebermann very well, partly through having for a while held a leading position in the S. Fischer Publishing House. Had he not observed Liebermann very well and memorised and noted down many conversations with him, the new book which pictures Liebermann and also Lovis Corinth largely in their private spheres, would not have come into being; and for this special thanks are due to Veronika Eipper who carefully and faithfully administers Paul's literary estate.

E. G. LOWENTHAL

FROM RUTUPIAIE TO RICHBOROUGH

Helen Bentwich's History of Sandwich

In the history of the refugees from Nazi oppression, the beautiful small town of Sandwich has a special place of honour. The nearby Richborough Camp gave shelter to 5,000 men, most of whom had endured the cruelties of the German concentration camps after the November 1938 Pogroms. The recently published "History of Sandwich" by Helen Bentwich* is, therefore, bound to be of personal interest to many of our readers. The book is fittingly dedicated to the memory of the authoress's late husband, Professor Norman Bentwich, whose name is inseparably linked with the saga of Richborough Camp. Many camp residents enjoyed Mr. and Mrs. Bentwich's hospitality in their house at Upper Strand Street, and Mrs. Bentwich's recent 80th birthday serves as a happy opportunity of expressing to her our thanks for her own share in the work for the refugees.

The fort of Richborough (Rutupiae), the book relates, was erected by the Romans; at the foot of the fortress was the town of Stonar, which was destroyed by a great flood in the year 1365. The name of Sandwich is mentioned for the first time in the year 664 CE; the town was probably founded between that date and the departure of the Romans in the middle of the fifth century. At the time of the Norman Conquest Sandwich was the most important port of England, but this glory is a matter of the past, and the town is now some two miles from the sea.

The book vividly describes the highlights and setbacks of the town's history. For us, the long standing role of Sandwich as a refuge for persecutees is, of course, of particular interest. It started in the middle of the 16th century when, after the Spanish conquests of the Netherlands, Protestants in that country asked Elizabeth I for admission to England. Permission was granted, but as

too many refugees had already settled in the City of London, the Queen stipulated that some should take residence in Sandwich, especially for the manufacture of "rags, bayze and other cloth which hath not been used to be made in this realm of England". A century later, Huguenot refugees arrived from France. The book also carries many details about the political and economic history of the town.

A special chapter is dedicated to Richborough Camp, describing the camp residents' living conditions, their educational activities and also their drama and concert performances by which they became popular in the region. A photo of the plaque in memory of the Camp, which was unveiled last summer, is included in the illustrations.

The book makes most enjoyable reading and will revive many memories for those who spent the first period after their arrival in his country in Richborough.

W. ROSENSTOCK

Letter to the Editor

IMMIGRATION ACT

Sir,—Just one correction to the otherwise excellent article on the 1971 Immigration Act, published in your December, 1971, issue. The Members of Parliament who opposed the Kenyan Asians Bill included some Conservatives led by the late Ian Macleod.

Yours, etc.

PETER PRAGER.

100 Bawsey Avenue,
Newbury Park, Ilford.

DEATH OF DR. HENRY MINDEN

Dr. Henry Minden (formerly Hamburg) died on December 7 at the age of 82. He was a founder-member and, for some time, President of the Leo Baeck Lodge. A lawyer by profession, he helped many of his fellow-refugees in the settlement of their restitution and compensation claims. In this work his legal proficiency was matched by a deep human interest in the well-being of his clients. Dr. Minden was a member of the AJR almost since its inception. He will be gratefully remembered by all who knew him.

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* Helen C. Bentwich: *History of Sandwich*. 168 pp.
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Ernest Hearst

THE CONTEMPORARY RESPONSE TO THOMAS MANN

A Minor Cultural History of Twentieth-Century Germany

Paying homage to Thomas Mann on his fiftieth birthday fellow-writers called him "Praeceptor Germaniae" and "the enormous (or monstrous?) mirror of her innermost being" (*seines Wesens ungeheuerer Spiegel*). And, indeed, there is hardly a contemporary author who, in the unfolding of his mind and personality, reflected so precisely and often prophetically the intellectual tension affecting and all too frequently afflicting the nation of which he always felt himself to be a truly representative citizen. The complexities of his development, in turn, delighted and outraged a readership which embrace, although never simultaneously, almost the entire gamut of political opinion from the arch-conservatives at the beginning of the century to the Communist Party bosses in Ulbricht's GDR fifty years later. Ironically—and inevitably irony would claim a place in his life—Thomas Mann was not primarily a committed writer, far less so than his brother, Heinrich, and yet it was his work and person which inspired often passionate controversies about ultimate meanings in artistic, human and national contexts.

This great debate about the worth and value of his contribution to German letters spanning more than sixty years is fascinatingly recaptured in Klaus Schröter's *Thomas Mann im Urteil seiner Zeit, Dokumente 1891 bis 1955* (Christian Wegner Verlag, Hamburg, DM30). Culled mostly from newspapers and periodicals these 164 carefully annotated documents afford an incomparable insight into the workings of the German mind in perhaps the most turbulent years of its history.

Mann's imagination—for all its philosophical expansiveness—was always kindled by the contemporary and topical, and this, together with the surly resentment with which people and places recognised their irreverently drawn likeness in his work, accounts perhaps for the controversies it aroused, even where plot and setting would seem to a later generation singularly uncontentious. When Otto Anthes, a schoolmaster with literary aspirations, took up an appointment in Lübeck soon after the publication of the *Buddenbrooks*, he found the town in uproar. The book, he recalls, "was regarded by some as the low revenge of a disgruntled man, by others as the acmé of cynical insolence and by all as the thoroughly obnoxious piece of work by which a wayward son tried to discredit his home-town." Not even the passage of time could soothe the sulks of affronted vanity. When, more than fifty years later and a few weeks before his death, Lübeck at a festive reception bestowed honorary citizenship on her "greatest son", friends hopefully trusted that the octogenarian Mann "would not notice all those who had failed to attend the function".

The scope and brilliance of his early novels which earned Mann immediate recognition also made him something of a political figure, if only because a national reputation in the climate of Wilhelmenian Germany meant a constant and watchful assessment of the national component in his work. In a "literary psychological portrait" of 1903, Richard Schaukal, a now forgotten writer, praised him "as perhaps the most distinguished contemporary writer of German prose. His mannerism—and what writer is without it—is com-

pletely Germanic, respectively Nordic. There is about him nothing Frenchified, the bane of our writing. Much in contrast to his gifted brother Heinrich, who has succumbed to the Romanic influence". When Schaukal proceeds to praise the hero of Mann's novella *Tristan* as a *rassereiner* artist, one may well wonder whether the ominous epithet foreshadows later German obsessions.

Any doubts on this score are soon dispelled, for antisemitism was in the Germany before the First World War far too powerful and meddlesome a force to leave literary criticism to the literate. One, Otto Schmidt-Gibichenfels, attacked Mann in the *Deutsche Tageszeitung* (1909) as an "exponent of Jewish racial policies". The author of the *Buddenbrooks*, who owes his fame to "the Jews and their lackeys", was apparently bent on corrupting his German readers by allowing the scion of the patrician and slightly decadent *Buddenbrooks* to marry into a Jewish family. A similar horror was perpetrated by the Royal Highness in Mann's *Königliche Hoheit*, when he tried to revitalise the fading fortune and lineage of his house by marrying a robustly healthy American heiress of legendary wealth. Such miscegenation is to the wrathful Schmidt-Gibichenfels tantamount to treason. However, he takes heart from the thought that "our people shall prevail against the deceits and falsehoods spread by the Jews and their hirelings as long as true German (*echte deutsche*) peasants till the field, a true German prince occupies the throne, guarded sword in hand by true German liegemen".

Not that the early Thomas Mann in his own reticent and ambiguous way did not contribute by his marked conservatism and extravagantly divisive formulations to the national preoccupation with Germany's mission and destiny. In September, 1914, the recklessness of his *Thoughts About the War* shocked many friends. "The German soul", Mann then proclaimed, "is too profound to regard civilisation as a lofty, if not the loftiest, ideal. It regards the corruption and slovenliness inherent in the process of embourgeoisement as a ridiculous abomination. And it feels the same deep-seated and instinctive dislike for the pacifist ideals of civilisation; for is not peace the very element of that civic corruption which it regards as absurd and contemptible?" There were not many Germans who, like Wilhelm Herzog, the editor of *Das Forum*, warned readers "against a once highly esteemed writer and his misconceptions concerning the German soul".

The *Betrachtungen eines Unpolitischen*, variations on the above themes, composed during, and published towards the end of

the First World War endeared Mann to the more chauvinist section of conservative opinion. The ultra reactionary *Neue Preussische (Kreuz) Zeitung* warmly praised "this sincere work which powerfully tilts at the dishonest, confused and mendacious notions of liberty and equality; at anarchy, rioting and all the doctrines preaching or condoning the violent overthrow of the established order". While the *Kreuz Zeitung*'s interpretations of Mann's soul-searching are perfectly legitimate, Egon Friedell, an infinitely more perceptive critic—at the time Mann might have described him as "a smart Jew-boy" (*ein scharfer Judenjunge*)—was able to show that the nationalism of the *Betrachtungen* "bore not the slightest resemblance to the simple-minded, flat-footed and acquisitively self-righteous All-German chauvinism". Mann's arguments, he maintained, "could be turned into their exact opposite without depriving them of their brilliance, perspicacity and, on a higher level, of their essential truthfulness".

Mann performed this reversal feat himself, when, in 1922, he publicly supported the German Republic. The outcry of the disappointed jingoists was as characteristic of the mental climate of the Weimar years as the measured rebuke of the nationalist intelligentsia to whom "conservatives and democrats" remained exponents of irreconcilably opposed ideologies. Not to be forgotten in that chorus of self-appointed keepers of the German grail is the strident voice of its nationalist youth. "Thomas Mann, do you know the German youth?" asked the forty-year-old Otto Werner of *Das Gewissen*. "The German youth has the World War behind it and in front of it the Treaty of Versailles. It is the task and destiny of this youth to keep the memory of these heroic traditions alive and in this battle-tested spirit of self-preservation to regain for our people the freedom it has lost. Whether the Republic will survive or not depends entirely on whether the needs of the German youth are understood and acted upon".

Mann's increasingly outspoken liberalism began to alienate even the more moderate Conservatives. The short novel, *Mario und der Zauberer*, in which Mann relates in the first person singular, how during an evening's entertainment a powerful but particularly unpleasant hypnotist meets death at the hands of one of his unwilling and shamefully ridiculed victims, seemed to Stefan Grossmann of *Das Tagebuch* (1930) a revealing allegory of Mussolini's Italy. Dr. Korrodi, the influential literary editor of the *Neue Zürcher Zeitung*, was vaguely displeased with "this rather personal account . . . the Manns like to publicise their family" and wondered "what does it all add up to?" Such refusal to tumble to the obvious again lends a dimension of irony to the fact that it was Dr. Korrodi, who six years later by his intemperate attack on Jewish emigré writers, provoked the hitherto silent Thomas Mann to denounce the Hitler régime publicly and unequivocally. Why he should have remained silent for so long, even though he had never returned to Germany after Hitler's accession to power, remains a mystery. Whether his hesitations were due to misconceptions, about his influence among his readers, or a sense of loyalty to Bermann-Fischer who continued to publish his work in Nazi Germany, or to both these considerations as well as to some personal ones, cannot now be ascertained. These silences, however, made him even more of a controversial figure both inside and outside Germany. The emigré Marxist *Neue deutsche Blätter* criticised his *The Tales of Jacob* for paying insufficient attention "to the part work played in the

Continued on page 9

Briefmarken

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The Contemporary Response to Thomas Mann

'humanisation' of the Ape" and to the "impact of productive forces on the supply of food".

In Hitler's Germany, on the other hand, Peter Suhrkamp, the anti-Nazi manager of the S. Fischer publishing house, was still able to collect for Mann's 60th birthday (1935) a folder of congratulatory messages from close friends and prominent admirers, according to an entry into E. Ebermayer's diary. At the same time, strange to relate, the poet R. Binding, in his capacity of vice-president of the German Academy of Writers, asked the Minister of the Interior, whether he would authorise the Academy of Writers to pay official tribute to the sexagenarian Mann, "when existing misunderstandings and differences were resolved".

After the novelist had denounced Nazism and was duly deprived of his citizenship (December, 1936), he became one of the régime's most implacable enemies and so to speak the "elder statesman" of the other Germany. Even so relations with the radical Left remained cool. Kurella, reviewing his work in the Moscow *Das Wort* (1937) regards his "one-sided and narrow image of the new humanism, based almost exclusively on psycho-analytical findings, as bewildering and remote". The novelist remains "a true representative of the bourgeois intellectual in the second half of the nineteenth century", cut off from "the new generation which values quite different traditions. . . . Nevertheless, wherever the writer mentions the conclusions he has reached, we recognise the affinities and wholeheartedly agree . . .".

Nazi Germany recognised no affinities. To Professor Krieck (1937) he was "the representative of falsehood and decadence". It was as well that "Thomas Mann was being de-junked from Germany (*aus Deutschland entrümpelt wurde*), because he never was a German, because he never was young . . . because he was already born senile." This, incidentally, was the last time he was publicly abused by the Nazis. On Dr Goebbels' orders his name, so as to erase it from his country's memory, was not to be mentioned any more.

Thomas Mann, now the accepted leader of Germany's exiled intelligentsia, resolutely refused, despite the blandishments of politically committed fellow emigrés, to become involved in any plans concerning the future of post-war Germany. This attitude of withdrawal was even more difficult to maintain when the devastated and truncated Germany asked for his return. There was Walter von Molo's famous appeal: "Your people now suffering and starving . . . has in its innermost soul nothing to do with the outrages and crimes, the lies and shameful abominations. . . . Come soon, like the physician who does not only see the results, but also looks for the cause and tries to cure it". Mann's protestations that it would be illogical, unfair and unreasonable to insist on his return drew snide aspersions from Frank Thiess, the intrepid pioneer of the "internal emigration", which bravely stayed home although lacking the "secure positions" abroad available to refugees.

When in 1949 Mann did visit Germany to receive the Goethe Prizes of Frankfurt and

Weimar, he tried to disregard the political and ideological divisions separating the two Germanies. "I do not know zones of occupation, I have come to visit Germany as a whole", he said hopefully. Wolfgang Harich in welcoming the famous author to Weimar reciprocated these feelings. "Just as the bestowal of Frankfurt's Goethe Prize greatly pleased and heartened all progressives in East Germany, so the freedom of Weimar and the Goethe Prize of East Germany is being offered also in the name of all progressive people in West Germany". But was it? Professor Kogon, Buchenwald victim and author of *The SS State*, reminded Mann of the 12,000 inmates of the same camp, now under Communist management, and so did Paul Olberg, a social-democrat refugee and journalist: "To the martyrs of freedom and human rights your acceptance of honours and tributes from the hands of their tormentors must have come as a shocking moral slap in the face".

So, almost to the last days of his life, Thomas Mann was involved in his country's dissensions and contradictions. He had tried to transmute and resolve them in his creative work; but Germany, like Hans Castorp of the *Magic Mountain*, remained "life's problem child" and this was perhaps another reason why he loved her so deeply and suffered so much for and under her.

CENTENARIAN AT OTTO HIRSCH HOUSE

On January 1 a party was held at Otto Hirsch House to celebrate the 100th birthday of Mrs. Luiza Neumann, a resident of the Home. Mrs. Neumann, who lived in Budapest until she came to this country in 1966, is in good health. Cordial congratulations on behalf of the House Committee and her fellow-residents were conveyed to her by Dr. Laura Stein.

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Birthday Tributes

MRS. RAE BARASH, 70

On January 1, Rae Barash celebrated her 70th birthday with her family at a party given by many of the refugees whom she has helped to settle in Britain.

There is no refugee in Manchester and the North-West of England who, at some time or other, has not sought Rae Barash's assistance and advice. All of us are forever grateful to her for all she has done for the cause of refugees from Central Europe.

She became interested in German Jewish refugees as far back as 1933, when a Hospitality Committee was formed in Manchester to befriend a rather small number of refugees, most of them doctors, who were then arriving in the city. She gave English lessons and from then on built up the Manchester Jewish Refugees Committee, working from her own home until she got a small office in 1937. When the influx of refugees increased, proper premises for the Committee were obtained: the late Morris Feinmann became its Chairman, and Rae Barash the Honorary Secretary. When Morris Feinmann took up refugee work overseas, towards the end of the war, she was appointed Chairman.

Apart from dealing with all the applica-

tions for immigration permits she organised hostels for trainee boys and girls and homes for people with special problems.

After the outbreak of war she rendered invaluable assistance to many refugees as the official liaison officer to the Aliens Tribunal. When, in 1940, about 200 war refugee children arrived in Liverpool she opened, within a week, two children's hostels in Withington and—invited by the B.B.C.—made a broadcast in order to let relatives know about the children's safe arrival and their whereabouts. She was also instrumental in the formation of the Industrialists' Advisory Committee to help in finding suitable work for refugees who were difficult to place in routine employment.

When, in 1945, the first survivors from concentration camps, mostly children and young people, arrived in this country, Rae Barash was again quick to organise new hostels, medical services, schooling and training for readjustment to normal life.

In 1947 Rae Barash invited five Manchester refugees to discuss the idea of providing a home for elderly refugees. This idea was quickly taken up and led to the formation of the Morris Feinmann Home, which was opened in Amherst Road in 1948, providing

initially accommodation for sixteen residents. In 1951 Rae Barash left Manchester for the Midlands, on the appointment of her late husband, Dr. Michael Barash, an eminent gas chemist, to a very senior position at the East Midlands Gas Board.

Rae Barash's warmhearted devotion to the cause of refugees has been unlimited, matched only by her great energy, quick reaction to emergencies and a wonderfully persuasive talent for inspiring activity and generosity in others.

F.H.K.

PROF. DR. FRITZ BAMBERGER, 70

Dr. Fritz Bamberger, Professor at the Hebrew Union College (Cincinnati/New York), recently celebrated his 70th birthday. Before he went to the U.S.A. in 1938, Dr. Bamberger held responsible positions as a Jewish educationist in Berlin, where he was lecturer of philosophy at the Hochschule fuer die Wissenschaft des Judentums, Director of the Juedische Lehrerbildungsanstalt, and Pedagogical Head of the school administration of the Berlin Jewish community. In New York, Dr. Bamberger was one of the co-founders of the Leo Baeck Institute and has been one of the Institute's Vice-Presidents for many years. His friends and former fellow-workers in this country extend their heartiest congratulations to Dr. Bamberger.

FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 18th of the month.

Engagement

Reed—Gilbert.—The engagement is announced between David Henry, only son of Louis Richard and Lici Reed, of 97 Cairnfield Avenue, London, N.W.2, and Ruth, younger daughter of Gertie and Len Gilbert, of 131 Holmleigh Road, London, N.16.

Ruby Wedding

Ney.—Mr. Otto and Mrs. Claire Ney (formerly Stuttgart), of 63 Cole Valley Road, Birmingham, 28, celebrated the 40th anniversary of their marriage on January 22. They are actively associated with the Birmingham B'nai B'rith Lodge and have been interested members of the AJR for many years.

Golden Wedding

Eisner.—Ludwig and Hertha (née Buckwitz) Eisner, of 423 Wilbram Road, Chorlton-c-Hardy, Manchester, M21 1UT, formerly of Berlin, celebrated their Golden Wedding anniversary on January 16.

Deaths

Feist.—Mrs. G. B. Feist, 17 Parsifal Road, London, N.W.6 (formerly Offenbach/Main), died on December 22, 1971, after a long illness.

Hyman.—Mrs. Hertha Hyman, of 17 New College Court, London, N.W.3 (formerly Heimann, of Berlin), passed away on December 13, 1971, after a very long illness. She will always be remembered by her sister, relatives and friends.

Kaatz.—Mr. Manfred Walter Kaatz, of 69 Delaware Mansions, Delaware Road, London, W.9 (formerly Landsberg a.d. Warthe), died suddenly on December 9, 1971. Deeply mourned by his wife, Hertha, relations and friends.

Deaths

König.—Mrs. Bertha König passed away peacefully at Heinrich Stahl House on January 6, in her 92nd year. Deeply mourned and sadly missed by all her friends.

Mayer.—Mrs. Trude Mayer (née Willstaetter), of 81 Brunswick Road, Ealing, London, W.5 (formerly Karlsruhe), passed away on December 11, 1971, in her 78th year, after an active and devoted life. A beloved mother, grandmother and aunt.

Seligsohn.—On December 29, 1971, Fanny, widow of Dr. Franz Seligsohn, passed away peacefully after a short illness. Deeply mourned by her children, grandchildren and great-grandchildren.

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MISSING PERSONS

Personal Enquiries

Klein.—Ettel and son, Joseph from Vienna, in 1943 Hollin House, Tufnell Park Road, N.7, and 15 Bedford Road, N.8. Please contact Rosa Schlesinger, 6 Surbiton Hall Close, Kingston, Surrey.

Fisher.—Inge Fisher (née Pick), pupil of the Hansa Schule in Hamburg, born between 1921 and 1923, lives in Glasgow, sought by her former teacher in Hamburg. Box 265.

Beuthen O/S.—Enquirer, now retired, attended schools in Beuthen from 1906-1914 and would like to contact former schoolmates and friends. Box 263.

Chusit.—Mr. Jakob Chusit, formerly of Parkstrasse, Hannover, approximately 70 years of age, whose father had a "Verleihgeschäft" in Hanover. Readers who are able to give any information regarding Mr. Jakob Chusit should please write to: Mr. Michael Kaminski, 581 Witten, Husemannstr. 48a, W. Germany.

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AGAINST CHAUVINISM IN ISRAEL'S SCHOOLS

The other day, a rather chauvinistic trend in Israel's educational institutions led to an incident which exploded in a heated public discussion and was only liquidated thanks to the watchfulness of the press.

Each year at this time of the season, tens of thousands of Israeli school children, aged between 13 and 14, have to pass a written test if, after having finished elementary classes, they want to enter high schools. The questions of the test are being prepared uniformly for the whole country by the Ministry of Education.

This time, one of the questions read: "The Jewish settlement in the country has never been interrupted. . . . The Jews living here considered themselves as the representatives and the elite of the Jewish people. . . . Many of them were scholars and rabbis, creative personalities who published books and other works. In contrast to them, the Moslem and Christian inhabitants of the Holy Land have not been creative and have not produced achievements of significance, although they always have stressed the holiness of the country. What is an elite?"

This formulation let loose a storm of protests in the Israeli press, with numerous letters to the editors, culminating in a searching and pungent article in the Tel Aviv daily "Ha'aretz" where the Hebrew writer Ehud Ben Ezer castigated the official text as "racist, incorrect and full of prejudices". In view of this outburst, the Director-General of the Ministry of Education, Mr. Ehud Peled, promised an immediate clarification of the matter. However, this did not satisfy the man at the helm, Minister of Education Yigal Alon. He was not prepared to wait for the result of the investigation and cancelled the text forthwith—i.e. he declared the question—and by then the answers—invalid and had them struck from the test papers.

Dr. Arieh Levy, chairman of the committee which had compiled the questions, tried to vindicate the controversial formulation. He explained that this question had not been put to the Arab pupils but only to Jewish children and he disclaimed its slant being "racist and chauvinistic", as it reflected only true facts. Though there were and are Arab poets in the Land of Israel, he said their works could not compare with the Bible and the Talmud.

As Mr. Levy mentions the Bible—what about the New Testament which almost in its entirety originated in this country, asked Shalom Ben Chorin in the German-language daily "Yedioth Chadashoth"; and as to the Talmud, its larger part was compiled in

Babylon. Mr. Ben Chorin reminds us of the "Vulgata" which Hieronymus translated in Bethlehem and of the theological and literary works which were written in the Greek monasteries of the country, not to speak of the creations of Arab architecture, such as the Dome of the Rock in Jerusalem, and of the castles of the crusaders the ruins of which even today testify to their former glory.

Of no less concern appears to Mr. Ben Chorin the distortion of post-Biblical history. After Yavneh, Tiberias and Safed there were, in his words, long periods when the Jewish "elite" in the Holy Land consisted of "Shnorers"—till the advent of the Bilu and of political Zionism; the centres of Jewish creativity had moved to the Diaspora. "Have Israeli pupils to remain ignorant of all this? Have they to believe in a blue-white ideal, at the expense of the Jews in the Golah and of the non-Jews in their country?"

The alert reaction on the part of the Israeli public and the quick intervention of the Minister of Education have nullified at least this attempt at "rewriting" history.

HERBERT FREEDEN

JEWISH YOUTH UNDERGROUND

A German Zionist Group in Nazi Berlin

The 45th Bulletin of the Leo Baeck Institute (Bitaon Publishing House, Tel Aviv) consists of an abridged version of the recollections of a former Berlin Youth Aliya leader, Jitzchak Schwarsenz, who, together with a number of other young chalutzim, went underground when the deportations started in Germany; the co-author is Edith Wolff. The original Hebrew publication was translated and edited by Heinz Gerling. The monograph is prefaced by an historical introduction written by the late Saul Esh, which outlines the development of the various Jewish youth organisations after the Nazis had come to power.

The narrative itself is subdivided under three headings: "Hechaluz and Youth Organisations", "Youth Aliyah School" and "Chug Haluzi". It records the difficulties under which the Youth Aliyah School carried on as long as 1941, first in the building of the Jewish Community, Oranienburger Str., later in the Jewish School, Choriner Str. and, after the school had been bombed, in the Zionist headquarters Meinekestr. 10. The syllabus of the school included both Jewish and general subjects. The spirit in which the Youth Aliyah School kept up the morale in those

days is also reflected in the programmes of their public performances on special occasions which comprised group songs, Sprechchoere (one of them "Licht und Volk" by Dr. Max Gruenwald) and recitals of poems, e.g., by Karl Wolfskehl and Manfred Sturmann.

When the deportations started, the question arose whether young chalutzim should obey the summonses or go underground. The official line of the organisation was that they should share the fate of the community and help in alleviating the sufferings of the old and weak. Some, however, felt it was their paramount duty to survive and thus to be ready for joining the work in Palestine as soon as circumstances would again make *aliya* possible. Jitzchak Schwarsenz was one of those who took the latter course. Together with a few other chalutzim he went underground but, notwithstanding the tremendous difficulties, their group, *Chug Haluzi*, carried on its activities. Early in 1944, Schwarsenz managed to escape to Switzerland and, like the other survivors of the group, he now lives in Israel.

The author gives a vivid description of the hazards he had to experience like everybody who had gone underground. Accommodation had to be changed constantly, and there was the question of food and, last but not least, of forged papers. All this could only be organised with the help of families who were less endangered, because they included non-Jewish marriage partners or were of half-Jewish origin. Yet Schwarsenz also mentions a number of non-Jews, who had made it their task to assist the persecuted Jews at great risk to themselves. Among them were Studienraetin Dr. Elisabeth Abegg and Berta Gerhardt, who had resigned as Director of a Berlin Girls' High School as a protest against Nazism. The escape across the frontier was made possible by the connections of a Roman Catholic widow, a Mrs. Meyer in Grunewald; her two sons had fallen as officers on the Eastern front. Frau Meyer was tortured by the idea that they might have been involved in the murder of the Jews, and for their salvation she devoted herself to the dangerous organisation of escape routes for Jews.

Throughout the underground life in Germany the group members met every day with rigid regularity, allocating each day of the week to special subjects or functions (Hebrew, Jewish history, literature, etc.). Sabbath and the Jewish festivals were observed in the traditional ceremonies and prayers. The gatherings took place in the open air or, especially in winter, in the flats of families "protected" by mixed marriages. The group members drew their strength not only from their community life, but above all from their unshakable belief in the survival of the Jewish people.

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THE ISRAEL SCENE

ISRAEL HONOURS GERMAN "UNSUNG HEROES"

The Israeli Ambassador to Federal Germany, Mr. Ben Horin, recently honoured 13 Germans who, at risk to their own lives, helped Jews in order to save them from persecution or death. Only four of them could accept in person the awards together with the yad Vashem medals and documents; two had died meanwhile and the others were unable to attend the ceremony owing to age or illness.

Those present were Dekan Dr. Otto Moerike and his wife Gertrud of Losburg near Freudenstadt; Maria Nickel, Berlin; Dr. Kaethe Schwarz; Marburg and Wilhelm Tietze who received the award granted to his late father, Dr. Albrecht Tietze. The names of the other eight recipients of the awards are: Emma Gunz, Berlin; Lisa Hollaender, Berlin; Max Kohl, Stuttgart; Herta Mueller and Walter Rieck, Berlin; Gisela Scherer and Josy Scherer-Hofmann, Munich; and, posthumously, the late Otto Weidt, Berlin.

RUSSIAN ARRIVALS

According to Mr. Uzi Narkiss, the head of the Jewish Agency's immigration department, the December total of Soviet-Jewish arrivals in Israel was about 3,000. Top priority is being given to the newcomers' housing requirements. Youth Aliyah now has 500 Soviet-Jewish youngsters in its care, and arrangements are being made to cope with many more.

The Absorption Minister, Mr. Nathan Peled, forecasts that this year "dozens of thousands" of Soviet Jews will arrive in Israel.

"WHO IS A JEW?"

The National Religious Party's Central Committee, declaring that it is "disturbed" by the present system of registering people as Jews, is raising the "Who is a Jew?" issue again. The NRP is launching a national campaign for the halachic interpretation of Jewishness to be accepted as the only criterion.

This adds yet another religious issue to those which have been the subject of violence by religious zealots. They include autopsies and national service for religious girls, as well as the issue of Sabbath transport.

BLACK ISRAELITES

The Supreme Court granted an injunction to eight Black Israelites who were arrested in Jericho, restraining the Israeli Ministry of the Interior from deporting them. The Interior Minister was also required to show cause why their tourist visas should not be extended. Lawyers for the Black Israelites said that they would apply for immigrant status and oblige the Interior Ministry to give reasons why the deportation orders should not be revoked. A Ministry spokesman said that the Black Israelites were given one-month tourist visas when they landed at Lydda in October and had not renewed these on expiry of the time limit.

About 200 Black Israelites live in the Negev development town of Dimona, the first of them settling there from America about three years ago, to be joined by others.

1971 TOURISTS

The Israeli Minister of Tourism, Mr. Moshe Kol, told a press conference in Jerusalem that a total of 657,000 tourists visited Israel during 1971, about 220,000 more than in 1970. This increase, said Mr. Kol, was unique in the field of the international tourist industry.

European visitors included 63,000 from Britain, of whom some 14,000 were cruise ship passengers. Excluding these, the British tourists represented a 34 per cent increase over 1970.

Of the total tourist figure, 55 per cent were Jews and 45 per cent non-Jews. A record total of 52,000 visitors arrived in December compared with 35,000 in December, 1970.

From July 1, 1972, financial privileges for new immigrants to Israel covering housing, cars and personal belongings will be restricted.

FALASHAS RECOGNISED

The general Jewish community is now accepting small groups of Falashas—Ethiopian Jews—who have previously not been regarded as fully Jewish by the Israeli rabbinate. There are 30,000 Falashas in Ethiopia and an estimated 200 live in Israel. A Falasha Council is being formed in Tel Aviv and a start will shortly be made to organise a community structure.

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JEWS IN ARAB COUNTRIES

SYRIAN PROSECUTION

Reports of further torture and persecution of Syrian Jews have reached London. Jews have been beaten, tortured and imprisoned for trying to escape to freedom. Relatives of Jews caught trying to leave Syria have been brutally interrogated, and there have been reports of rape. Damascus synagogues have been damaged and Jewish houses have been set on fire. Damascus Jews wishing to visit relatives in Aleppo have been refused permits.

Following a deputation of Jewish MPs to Downing Street on the subject of Jews in Syria, Mr. Clinton Davis intends to suggest to Sir Alec Douglas-Home, the Foreign Secretary, that he raise the matter at the United Nations. He says that consideration should be given to "the maltreatment of the Jewish community in Syria and the refusal of the Syrian Government to give access to the Red Cross or Amnesty International to investigate this matter".

DISCRIMINATION IN MOROCCO

According to a news agency report, Morocco's Jewish community is gravely concerned at the demand for the removal of all Jews from the administration made by a member of the House of Representatives, Mr. Hilali Bouchaib.

The Moroccan Jewish Community Council sent a telegram to the Prime Minister protesting against this "racialist proposal, which insults the entire Jewish community".

SHRINKING COMMUNITIES

At the annual meeting of the American Joint Distribution Committee held in New York, Mr. Samuel Haber, the executive vice-chairman, reported that only 50,000 Jews remain in Morocco, Tunisia, Libya, Egypt and Algeria, compared with 650,000 before the Second World War. Although there were no prospects for the Jewish community in Morocco, the 35,000 who remained were reluctant to break the centuries-old ties unless life became wholly intolerable. The same was true of Tunisia's 11,000 Jews.

Mostly elderly or sick Jews were living in Egypt and Algeria. The 800 in Egypt were being helped through private channels and the 70 in Algeria were receiving monthly cash.